8: Berndt E-5 (1946-1950) 1954
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The important secular ceremony of the carved wuramu figure, the "Collection" or "Crook Man", was directly inspired by what Aborigines had seen in Macassar and at home on the mainland.[6] At various places along the coast the visitors declared certain rocks to be sacred. They called them *karei*, or "King" rocks, and placed on them food and money as offerings to a guardian spirit. At the beginning and end of the trading season, it is said that the Indonesian fleets met in Arnhem Bay to perform ceremonies that culminated in wild debauchery. Alcohol was freely distributed. There were singing and dancing, fighting and flashing of knives, and the prostitution of Aboriginal women. But such scenes were more frequent during the later phase of Indonesian contact.

During the earlier period of contact the relations between the Aborigines and the traders seem to have been most amiable, although perhaps the memory of this has mellowed with the passing of time. Trafficking in women, according to their tradition, was more carefully controlled. Organised relationships were set up, where women went more or less automatically to the trading partners of their husbands or parents; and during the Indonesians' ceremonial periods they made gifts of food and other goods to the Aborigines, who reciprocated by sending over their women. Aboriginal women used to work in and around the huts of these traders, and the important leaders, such as captains of praus, maintained their own mistresses. It is said too that Indonesian women were very occasionally brought to these shores, but those who did come were for the most part treated as prostitutes. Alcohol was not so plentiful during this early phase of contact, and it was not until the period from about 1800 until 1907, when Indonesian trading was prohibited by the Commonwealth Government of Australia, that severe fights and brawls became common in these coastal settlements.

Over the years these visitors took back with them to Macassar numbers of Aboriginal men and women. Some of them were returned in the following season to their home camps in Australia while others remained behind in their new environment.[7]

It is difficult, after so great a lapse of time, to be sure of the actual state of affairs in regard to sexual relations between Indonesian traders and Aboriginal women. Many Aboriginal men today deny that their womenfolk had illicit sexual relations to